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CHRONICLE

INSTALLATION OF HIS GRACE ARCHBISHOP CURLEY TENTH ARCHBISHOP OF BALTIMORE

In the early afternoon of Tuesday, November 29, His Grace the new Archbishop of America's primatial see reached Baltimore, and was greeted by an ovation such as the ancient Metropolitan city had never before witnessed. Church bells pealed forth a glad acclaim; tens of thousands of jubilant men, women, and children waving American flags and showering bouquets bade him welcome to his new home in the Land of Sanctuary. There could be no mistaking the warmth and enthusiasm of that reception. It was spontaneous; it was sincere; it was universal. During the course of his sermon at the services on Wednesday, the Archbishop said that he had been deeply affected by this outpouring of gladness, for he saw therein a manifestation of Catholic faith and an expression of loyalty to one whom the Holy Father had placed over them as Shepherd. Delighted though he was to witness this exhibition of affection, he had been happy at St. Augustine and was content to remain there until the eternal summons. There was a gleam of witsfulness when he said that he longed to be back in the land of the pine and the orange—back to the old Cathedral City redolent of sacred memories. Yet that scene of yesterday made him feel that the faith and devotion of his new flock represented by the tens of thousands who bade him welcome, bespoke the fact that the sacred traditions of the Southland are as dear to Marylanders as they were to his people in the land of flowers.

The reception accorded the Archbishop was not a Baltimore reception only; it was the reception of all his spiritual children. The people gathered along the route of the procession from Mount Royal to the Archiepiscopal residence were speaking for Washington and the entire District of Columbia, for Western, for Southern Maryland, and for every city and hamlet within the borders of the Metropolitan See. The ovation continued along the entire route, and the progress of the procession was halted time and again by little children who literally bombarded with bouquets the limousine which bore the Archbishop. Thus the reception continued until it reached the Archbishop's future home. Here he was greeted by the Rector of the Cathedral, Rev. Louis R. Stickney, Rev. Eugene Connelly, chancellor, Rev. Dr. Albert E. Smith, Rev. William J. Hafey, and the Rev. Edwin L. Leonard, all members of the Cathedral household. Standing on the steps of his residence, and facing the huge throng, surrounded by members of the fourth degree Knights of Columbus and a large number of diocesan priests, the Archbishop addressed a few words to the people, and thanked them very feelingly for the generous welcome they had given him.

At 10 o'clock on the morning of Wednesday, November 30, Feast of St. Andrew, the ceremony of installation took place in the presence of seven bishops, many monsignori, hundreds of priests, and a congregation which packed the Cathedral. Every seat was taken and hundreds stood throughout the services which lasted three hours.

The bishops present at the installation were the Right Rev. Leo B. Haid, O. S. B., Vicar-Apostolic of North Carolina; Right Rev. John J. Monaghan, Bishop of Wilmington; Right Rev. Denis J. O'Connell, Bishop of Richmond; Bishop Corrigan; Right Rev. Thomas J. Shahan, rector of the Catholic University of America; Right Rev. William T. Russell, Bishop of Charleston; Right Rev. William Turner, Bishop of Buffalo.

The only two suffragans of the Baltimore Province who were absent were the Right Rev. Patrick J. Donahue, Bishop of Wheeling, and the Right Rev. Benjamin J. Keiley, Bishop of Savannah, both of whom were prevented from attending by illness. The Right Rev. Abbot Charles Mohr, O. S. B., of San Antonio, Fla., was also present.

Archbishop Hayes, of New York, sent Monsignor Luke Evers and Monsignor Michael J. Lavelle as his representatives, doing so as a special mark of honor to the new head of the first diocese of the country.

The venerable Cathedral was crowded to the doors, and hundreds lined the approaches so that they might hear the addresses. The walls of the hallowed monument to Baltimore's first Archbishop, though mute, were eloquent of memories. From within the sanctuary one could hear in fancy a voice which told the story of its ecclesiastical past. It seemed to say to us: I am the Mother of all the Catholic Cathedrals in the United States. Before the "Star-Spangled Banner" was written my foundations had been laid. I saw worshipping within these walls Charles Carroll of Carrollton and other noble sons of the Church who helped to make and preserve us a nation. I have seen many Cardinals from other lands, representatives of the Holy See, hundreds of bishops and thousands of priests within my walls. I have seen the leaders of the Catholic Church in the United States gathered here in Plenary Council. I have seen three Cardinals receive the honors of the Sacred College, two of whom returned to their native Italy; the third, whom all America loved, lies buried beneath my roof, where eighty-seven years ago he was baptized. It was indeed a gloomy day when he passed from the headship of the great Metropolitan see of which I am the Mother Church. To-day the scene is changed; gloom yields to blithesome joy, for I welcome to the vacant throne Most Reverend Michael J. Curley, successor of the "peoples' Cardinal." He is a loyal, true-hearted American citizen, a son of Holy Ireland, with all the deep religious traits so characteristic of Innisfail. Like his immediate predecessor, he comes to me from the Southland, where he labored mid poverty and privations, but rejoicing always that he had been called to labor in that portion of the Master's vineyard. To him I extend greeting, and may he live long years to grace this hallowed sanctuary.

God bless our youthful Shepherd. Give him the affection and loyalty of a devoted people. To him I say: If ever trials beset you; if thorns strew your pathway, turn to my Tabernacle. The stones that gave me being may crumble into dust, and be no more; but the Living God is ever present with you. Look aloft at my dome and read there what I am: **THE CHURCH OF THE LIVING GOD—THE PILLAR AND GROUND OF TRUTH.**

The service began with the reading by Monsignor Pace, of the Catholic University, of the Papal Bulls by which Pope Benedict XV released

Archbishop Curley from the bond which bound him to the Diocese of St. Augustine and assigned him to the See of Baltimore. Here we give a translation of both.

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD,
*To Our Venerable Brother, Michael Joseph Curley, hitherto Bishop
of St. Augustine, Archbishop Elect of Baltimore.*

Greeting and Apostolic Benediction:

The office entrusted to Our lowly keeping by the Eternal Prince of Pastors—the office of ruling, feeding and governing the Universal Church—lays upon Us the burden of taking the utmost care that all the Churches be provided with Rulers who are qualified by knowledge and ability to feed the flock of the Lord with wholesome food.

Now, therefore, as the Metropolitan Church of Baltimore, whose latest Archbishop was James Gibbons, Cardinal of the Holy Roman Church, of blessed memory, is, by reason of his death, bereft at this time of its Pastor—we, purposing to make wholesome provision alike for the said Church of Baltimore and for the flock of the Lord therein, do in the fulness of Our Apostolic power, release you, hitherto Bishop of St. Augustine, from the bond whereby you are held to the Cathedral Church of St. Augustine and upon the advice of Our Venerable Brethren, the Cardinals of the Holy Roman Church, do by Our Apostolic authority, transfer you to the aforesaid vacant Metropolitan Church of Baltimore, and set you over the same as Archbishop and Pastor: and We furthermore entrust to you in full the care, government and administration of the aforesaid Church of Baltimore in things spiritual and things temporal, together with all the rights, privileges, burdens and obligations inherent in this pastoral office.

It is, however, Our will, that even when all things else have been duly performed as by law prescribed, before you take any part whatsoever in the government and administration of the said Church of Baltimore, you make profession of the Catholic Faith and take the customary oaths at the hands of any Bishop you may choose who is in favor and communion with the Apostolic See, using therefore the formulas hereunto attached, and under strict obligation of sending said forms, or copies of the same, bearing the signature and seal of the Bishop aforesaid to the Apostolic Chancery, within six months.

For this purpose, We hereby entrust to the Bishop whom you select, the office and the mandate of receiving in Our name and in the name of the Roman Church the aforesaid oaths and profession of faith.

We cherish the steadfast hope and confidence that, the right hand of the Lord graciously helping you, the aforementioned Church of Baltimore may through your earnest pastoral care and your fruitful zeal be ruled to goodly effect and may grow with continual increase of its welfare both spiritual and temporal.

Given at St. Peter's, Rome, this tenth day of August, in the year of our Lord nineteen hundred twenty-one, the seventh year of Our Pontificate.

OCTAVIUS CARD. CAGIANO,
Chancellor of the Holy Roman Church.

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD,
To Our beloved Children, the Clergy and People of the City and Diocese of Baltimore.

Greeting and Apostolic Benediction:

By Our Apostolic authority and upon the advice of Our Venerable brethren, the Cardinals of the Holy Roman Church, We this day have released Our Venerable Brother, Michael Joseph Curley, hitherto Bishop of St. Augustine, from the bond which held him to the Church of St. Augustine and have transferred him to your Metropolitan Church of Baltimore, bereft till now of its Pastor, and have set him over the same as Archbishop and Pastor.

Wherefore, we exhort you all and lay upon you for your bounden duty that you receive with hearty welcome the said Michael Joseph Curley, Archbishop, even as your father and the Shepherd of your souls, that you render him all rightful honor and with due obedience give heed to his wholesome mandates and monitions, so that he may have joy of you as his devoted children and you of him as of a kind and godly father.

And We further will and ordain that the Administrator who at this time with ordinary jurisdiction rules your diocese, shall, as of his charge and official duty, cause this Letter of Ours to be read publicly from the pulpit in the Metropolitan Church on the first festival which is to be kept by the people as a day of obligation.

Given at St. Peter's, Rome, this tenth day of August, in the year of Our Lord nineteen hundred twenty-one, the seventh year of Our Pontificate.

OCTAVIUS CARD. CAGIANO,
Chancellor of the Holy Roman Church.

Then followed Pontifical Mass, of which the celebrant was Right Rev. Owen B. Corrigan, Administrator of the Diocese. At the conclusion of the sacred function, Bishop Corrigan presented on behalf of the clergy an address of welcome to the Archbishop. This was followed by an address from the laity represented by Senator Biggs. To both of these His Grace replied eloquently and gracefully in clear, rich, mellow tones which at times were vibrant with emotion. He recalled the long line of prelates who had occupied the Metropolitan See, and paid high tribute to these men of renown who wrought such valiant deeds for Christ and His Church as Archbishops of Baltimore. Of Archbishop Carroll he said: "Years in their passing may ravage monuments of brass or stone, but they have not dimmed the glory of John Carroll, first Bishop and Archbishop of this see. The foundations he laid are still standing, and on them the splendid edifice

he began. He was the trusted patriot who watched by the cradle of the young Republic, and was the first to bring home to the people of this country the fact that between Catholic patriotism and loyalty to the principles of American freedom there never was and there never can be any real incompatibility." He recalled the heroic deeds of Leonard Neale; the priestly spirit and missionary zeal of Ambrose Maréchal, the spiritual son of Jean Jacques Olier; the generosity of Eccleston and Whitfield; the learning and zeal of Francis Patrick Kenrick; the fruitful pastorates of Martin John Spalding and James Roosevelt Bayley. His most impassioned utterances, however, were reserved for Cardinal Gibbons.

Cardinal Gibbons of Baltimore! I speak the name of one who during forty-four years ruled this Church of Baltimore; of one who to be loved had but to be known; of one who was the idol of his people, and his people were not domiciled within any narrow limits. He was loved and honored by Americans wherever found, by Americans of every faith and of none, by the heads of the nation during well-nigh half a century. His name was a household word from coast to coast, aye, and far out beyond the limits of the seas. James Cardinal Gibbons was known and revered as one of the brightest stars in the firmament of the Catholic Church. In every fibre of his being he was a staunch son of the Church of God, and at the same time he yielded to no man in his love for the Republic whose praises he sang whenever occasion offered. He had all the patriotism of Carroll, the deep piety of Neale, the generosity of Maréchal and Whitfield, the zeal of Kenrick and the sweetness of disposition of Bayley. He used better and to greater advantage than any man in history the talents God gave him.

He paid a deserved tribute to the priests of the diocese of Baltimore, to the religious orders who were engaged in educational and pastoral work, to the brothers who have done so much for the training of youth and to the sisterhoods whose work only the Great God could adequately appraise. Of them he said: "All honor to the teaching sisterhoods and to the women who are engaged in the multifarious works of charity in this diocese. They mount no pulpits. Their names do not figure in the daily press. We hear little of them, whilst they are wearing out their lives as consecrated spouses of Jesus Christ in hospital wards, classrooms, orphan homes, among the poor and lowly, ever constant and faithful to a high and holy ideal, giving us bishops and priests an example worthy of emulation."

He emphasized particularly the need of Catholic education and exhorted priests and people to prepare themselves for the battles of the future which shall be fought on this field. The climax to this exhortation was reached when he said: "Where there is doubt as to which we shall erect—a stately church or a capacious school—let us have no hesitation in making our choice—the school." In conclusion he referred to the duties of Catholic citizens towards the Republic. "There should be no need, there is no need to proclaim our patriotism, our love for this Republic. This love is written in blood on the pages of America's story. That love is a part of our faith. Between staunch Catholicism and lack of real patriotism, there is an everlasting gulf. . . . To this land we love we will give service in the fullest.

From it we ask no special favors. Of our citizenship in it we are proud. From it we expect, and we know, we shall get our due. Today then in the presence of Jesus in the Tabernacle, there is forged a bond between archbishop, priests and people of this archdiocese that will know no breaking in the years to be; we are pledged to stand together, to work together, *pro Deo et Patria*—for God and America.

THE DISARMAMENT CONGRESS

The Disarmament Congress was the theme of nearly every pulpit in the United States on Sunday, November 13, and at the Catholic University during the Solemn High Mass sung, in the absence of the Right Rev. Rector, by the Right Rev. George A. Dougherty, the Vice-Rector, an impressive sermon was preached by the Very Rev. Dr. William J. Kirby. Dr. Kirby's sermon was a masterly discourse, and it made a deep impression on those who were privileged to hear it. He said in part:

The President of the United States has invited to Washington representatives of the great powers, who have begun study of the problem of limitation of armament as the first direct step through the darkness that now envelops the relations of the sovereign nations. It is reassuring to note the good will displayed on all sides in respect of this international conference. It is terrifying to realize that by common consent it is held to be the most critical event in the history of the modern world. While the duties and complexities of life will compel persons and nations to continue in their ordinary courses during these freighted days, the hearts of all men who love the ideals of life will hold them near these conference doors, day by day, waiting for messages of hope to release from the horrible tyranny of war.

Every type of thinker and educator, every type of statesman, of cultural organization that works in the interest of humanity, has already expressed most cordial approval of the purposes that are in the keeping of this fateful conference. If universal good will, spontaneous expressions of public opinion and the reasoned argument of thinkers could but control the outcome of the conference, we could feel assured that Washington would become as a new Bethlehem in which the spirit of the Prince of Peace would be born again.

The Right Reverend Rector of the university has directed us to assemble on this day to offer solemn invocation to God, to ask the undelayed blessings of heaven upon the work of this conference. We have come gladly. I ask you to pray devoutly every day that God may bless this work; that the Star of Bethlehem may guide these men, even as it guided the Wise Men, to the cradle of Christ.

Fear of invasion and nervous desire to anticipate protection of national boundary lines, makes one nation cautious about limitation of armament. The economic necessities of another throw into its expressions of idealism a measure of reserve that invites concern. Pressure of population and desire for national expansion makes a third cautious in spite of the generosity of its speech. A fourth

nation, weak in self-assertion, helpless in the face of domestic division, its sovereignty disorganized, spreads uncertainty among all the nations. Jealousy of the independence of sovereignty, caution in committing sovereign power to binding agreements, reluctance to trust the spoken or even the written word, the chronic habit of building defenses against emergencies, make all of the nations move with a caution that falls just short of paralysis.

Among the nations, our own beloved country stands eager to help to the utmost over the difficult ways that lead to peace. Perhaps it is able to carry its good will a little farther than other nations, which are hampered by historical policies, by feelings that have survived their occasion, by experience whose lessons are not without bitterness.

On Friday the President of the United States addressed a hundred thousand persons at our National Cemetery and declared his hopes for peace and his eagerness to help toward it. The continent heard his voice reproduced as he spoke. The world knows his thoughts today. At that solemn moment, when he spoke for the nation in honor of those who had died in its defense, the President was the high mountain peak of the hope of the world. On Saturday, he entered the council chamber of the International Conference on Limitation of Armament. He was then face to face, not with the dead, but with the awful facts of life, and he spoke with caution, with studied reserve and profound appeal. His representative then revealed the mind and hope of the United States with a sincerity, directness and completeness that must command our admiration as it does confirm our hopes for the happy outcome of these momentous deliberations.

We are face to face with a solemn moment in human history. The university joins in thought, in sympathy, effort and prayer with these efforts in the interest of peace. I turn to you, both priests and laymen, professors and students, old and young. And I ask you with all the power of my soul to enlist your energies and your hopes in the service of these exalted purposes.